الضوابط الشرعية لموقف المسلم في الفتن

تأليف معالي الشيخ صالح بن عبدالعزيز آل الشيخ

Islamic PRINCIPLES for the Muslim's Attitude during Fitan

(trials, tribulations, afflictions, calamities)

By Shaikh Salih ibn Abdul-Aziz aal-Shaikh

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methodology of translation

This book is not a word-for-word translation of the Arabic text. Rather, in order to simplify the language and clarify the issues under discussion for the reader - at some instances - the essence of the Shaikh's writing is mentioned.

I sincerely thank Shaikh (Dr.) Abdullah al-Farsi (hafidhahullah) for his unwearied co-operation in clarifying the issues discussed in this book. May Allah reward him abundantly for his efforts. And I earnestly ask Allah to bestow the Shaikh with good-health and long life - such that we may keep benefitting from his extensive knowledge and comprehensive understanding of the Deen. Ameen

If what I have translated is correct, then this is by the Grace of Allah, the All-Mighty - but if I have erred, then I ask Allah to forgive me for my mistakes. And may Allah accept this humble effort to translate and make widespread the writings of the scholars of Ahlus-Sunnah wal-Jamaa'ah. And may He grant me many more similar opportunities in the future. Ameen.

Shawana A. Aziz
Translator

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All Praise be to Allah, Who said, "For every nation,
We have ordained religious ceremonies which they must follow;
so let them (the disbelievers) not dispute with you on the matter,
but invite them to your Lord.
Verily! You (O Muhammad) indeed are
on the (true) straight guidance.
And if they argue with you,
say; "Allah knows best of what you do."
[Soorah Hajj (22): 67-68]

“Is not Allah Sufficient for His slave?
Yet they try to frighten you with those besides Him!
And whom Allah sends astray, for him there will be no guide.
And whomsoever Allah guides, for him there will be no misleader.
Is not Allah All-Mighty, Possessor of Retribution?”
[Soorah az-Zumar (39): 36-37]

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“I testify that there is no deity worthy of being worshiped except Allah Alone, Who has no partner." If this testimony of Tawheed was to penetrate the heart of a person, then he will know from it what are the statements and actions that are beloved and pleasing to Allah.

"I bear witness that Muhammad ﷺ is the slave of Allah and His Messenger ﷺ, His chosen (slave) and His beloved and he is the one (whom Allah sent) with glad-tidings and warnings."

The Prophet ﷺ gave glad tidings and warnings, and he taught (the religion). So glad tidings be for the one who adheres to his ﷺ Sunnah and follows his way, and sticks to his ﷺ guidance. May the peace and blessings be upon him, his companions and those who follow his guidance until the Day of Judgment.

O brothers, seek refuge in Allah from (all kinds of) Fitan (trials, tribulations, afflictions, calamities). Seek refuge in Allah from the Fitan that might burn your Deen (religion), your thinking, your body and every good. Seek refuge in Allah for there is never ever any good in Fitan.

Allah's Messenger ﷺ used to frequently seek refuge with Allah from Fitan. And he ﷺ used to warn against Fitan. Therefore Imam al-Bukharee (rahimahullah) began, 'The Book of Fitan' in his Saheeh (al-Bukharee) with the following chapter:

> Chapter: The Saying of Allah, “Fear the Fitna which affects not only those of you who do wrong…” and the warnings of Allah's Messenger ﷺ against Fitan.

Such is because when Fitan arise, it does not only seize the unjust, rather it afflicts everyone. (Moreover,) when it arises, it does not spare anyone to say anything.

So it is necessary for us to warn (ourselves and others) against Fitan before it arises and stay far away from anything that might take us close to or lead to Fitan.

Verily, increase in the emergence of Fitan is from amongst the signs of the final days (of this world) as is authentically related in the Saheeh that the Prophet ﷺ said, "Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people), Fitan will appear and there will be much al-Harj."

They (the Sahabah) asked, "O Messenger of Allah! What is al-Harj?"

The Prophet ﷺ replied, "Killing! Killing!" [Saheeh al-Bukharee (88/183)]

(Fitan is from amongst the signs of the final days) because when Fitan arise, it brings about destruction/corruption which will be a sign of the approach of the Hour.

It is from the mercy of the Prophet ﷺ that he has warned us from all kinds of Fitan. And Allah has warned us, "Fear the Fitna which affects not only those of you who do wrong (but it may afflict everybody)." [Soorah al-Anfal (8): 25]

Ibn Katheer (rahimahullah) said in the Tafseer of this verse,

> "Although the Companions of the Prophet are addressed in this verse but it (the warning) is general for all Muslims because the Prophet ﷺ used to warn against Fitan."

Allamah Aaloosi (rahimahullah) said concerning this verse in his Tafseer,

> "The Fitan mentioned in this Saying of Allah has many explanations - one amongst which is: compromise/negligence in ordering the good and forbidding the evil at the appearance of innovation…"
>
> He (Allamah Aaloosi) also remarked that every meaning is explained according to the situation.

The meaning of the above quote is that if it is a time of disagreement and differing, then we warn each other with the saying of Allah, "Fear the

Fitna which affects not only those of you who do wrong (but it may afflict everybody)." [Soorah al-Anfal (8): 25]

(In this situation, we warn each other to) fear disagreement and differing (because) the effect/result of differing and disagreement will not only afflict the unjust but it will affect everybody. And this statement is not applicable to differing and disagreement alone.

We remind ourselves about this issue (of Islamic Principles for the Muslim's Attitude during times of Fitan) at this point in time because today, in this country* (i.e., Saudi Arabia), we see a rightly guided Islamic awakening which has great concern for Tawheed and its propagation. This awakening has risen at a time when we rarely see such concern for the call to Tawheed (Oneness of Allah).

It is thus necessary for us to remind them and ourselves to adhere to the beneficial knowledge and hold fast to the Aqeedah of the Salaf as-Saleh and Aqeedah of Ahlus-Sunnah wal-Jama'ah. (because) we hope that this blessed awakening propagates the religion of Allah and inculcates the love of Sharee'ah (religion) and steadfastness in the people.

We hope that this Islamic awakening will keep steadfast upon the beneficial knowledge because today our youth seek the beneficial knowledge and they crave for the statements of the Ahlus-Sunnah wal-Jama'ah.

I, therefore find it incumbent upon myself to convey, remind and explain to them what I know of the sayings of our scholars and the statements of Ahlus-Sunnah wal-Jama'ah that are based upon the saying of the Prophet ﷺ and Allah, the Exalted.

Verily, **if Fitan are neglected, its (impending) consequences ignored and if the people of knowledge do not have the insight/foresight or prudence that causes them to (fittingly) deal with the contemporary situation or the emerging Fitan - in accordance with the commandments of Allah and His Messenger - then the situation will become worse in the future.**

The principles and fundamentals must thus be adhered to because **it is the principles through which one becomes secure from falling into mistakes.** Moreover, if we adhere to and keep steadfast upon the principles and fundamentals and be content with them - then we will achieve goodness upon which we will never regret, Insha'Allah.

It is thus essential to (thoroughly) know the principles in every issue in such a manner that the principles are firmly established (in your heart and mind) - so that you secure yourself from being driven by others or be drifted yourself towards that which you are unaware of its consequence or you do not know what it might lead to – good or evil.

By the above, we know the importance of adhering to the principles and fundamentals that are explained by the Ahlus-Sunnah wal-Jama'ah.

definition
of Principles and Rules

Adh-Dhabith (the Principle) of an issue is that with which we know the rulings of the issues pertaining to a particular subject and all the issues of that subject are referred back to it.

Al-Qaida (the Rule/Foundation) is a comprehensive matter to which all the issues pertaining to different subjects are referred to.

It is thus necessary for us to learn the principles and foundations of Ahlus-Sunnah wal-Jama'ah.

The Prophet ﷺ said, "Whoever among you lives (for a long time) will see many differences. I urge you to follow my Sunnah and the way of the rightly-guided Khalifahs who come after me. Hold on to it firmly..." [Musnad Ahmad (4/126) and at-Tirmidhee (2676)]

The Sahabah ﵃ saw many disagreement after the Messenger of Allah ﷺ and they escaped (the bad consequences of those disagreements) only by adhering to the clear foundations upon which was the Prophet ﷺ and the Rightly Guided Khulafa after the Prophet ﷺ.

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benefits
of adhering to the Principles and Rules of Ahlus-Sunnah wal-Jama'ah

1. Observing the principles and rules

- Protects the thoughts/opinions of a Muslim from being effected by those (ideas and views) which the Sharee'ah does not approve of.
- Restricts the thoughts of a Muslim (to the values and ethics of the Sharee'ah).

It is known that if a Muslim was to let loose his thoughts without any principles and rules to base his thoughts upon, then his mind will wander into different directions with regards to his behavior, family, society or generation.

This shows us the importance of observing those principles and rules since it restrains a Muslim's opinion, from which stem his behavior concerning his self, his family and society.

2. Observing the principles and rules protects the Muslim from committing mistakes because:

- If one follows his own opinion during Fitan, and examines and solves the issue by his own thinking without any guidance from the principles and rules of Ahlus-Sunnah wal-Jama'ah - then he is not secure from falling into mistakes.
- And if he commits a mistake, then the consequences will not be favorable because consequences arise gradually, and keep branching out and perhaps it may keep increasing.

So, the benefit of adhering to the fundamentals and principles is that it secures one from committing mistakes.

Why (do these fundamentals and principles protect one from falling into mistakes)?

Because these fundamentals and principles - who has laid them down (for us) and who has instructed us to follow them?

The Ahlus-Sunnah wal-Jama'ah has laid down these fundamentals and principles in accordance with the proof (from the Qur'aan and the Sunnah). So, he who abides by the proof and follows the Ahlus-Sunnah wal-Jama'ah – then he will never regret.

3. Observing the fundamentals and principles protects the Muslim from sins because if you act according to your opinion and what you think is right without any concern for the principles and rules – then you are not safe from sinning because you do not know what will happen in the future as a result of your statements and actions.

But if you follow the general guidance and fundamentals that are based upon proofs – then you will be safe from sin Insha'Allah. And Allah will excuse you (for your mistakes if any) because you acted in accordance with the proof. And he who acts in accordance with the guidance has done well.

These three benefits explain
the necessity of adhering to the principles and rules
that will follow in the course of this book.

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sources
of the Principles and Rules that are explained in this book

Principles and rules explained in the course of the book are based and deduced from either of the two;

a. Proofs of Sharee'ah – either the Qur'aan or the Sunnah. The Ahlus-Sunnah wal-Jamaah took what was established by these proofs in the Qur'an and the Sunnah of Allah's Messenger ﷺ.

b. The practical Sunnah that was practiced by the Sahabah of the Prophet ﷺ.

(The attitude/stance of) the Sahabah, the Tabi'oon and scholars of Ahlus-Sunnah wal-Jama'ah upon emergence of Fitan or upon change in situation is a practical example (because)

- they tended to (and observed) the Fitan,
- they sought guidance from the proofs,
- they practically implemented the guidance and they took care of it (i.e., by carrying out the guidance)

Therefore, if we take (our fundamentals and principles) from their actions, their proofs and their practical example - then our views and thought will not be misguided.

It is from the Mercy of Allah that he has not left us without a role-model to follow. The scholars of the Ahlus-Sunnah wal-Jama'ah (are our role models and) we should refer to them - in their understandings, opinions and statements – since they have learned the Sharee'ah, and they have learned all the principles and rules - which makes them safe from committing mistakes and deviations.

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> It has thus become manifest to you the obligation, benefits and necessity of adhering to the fundamentals and principles that I will mention (in this book). It has also become manifest to you that the benefit of holding on to these fundamentals and principles is that it will result in your well-being and the well-being of the society.

So, he who follows the guided (scholars) and follows the proofs - then there is glad-tiding for him, and he will never ever regret.

first PRINCIPLE

When Fitan emerge and situations change, then one should act with kindness, wisdom and deliberation/tolerance and without haste.

This is an important principle, which includes three matters;

a. Kindness (Rifq): It is narrated from the Prophet ﷺ in the Saheeh, “There is no kindness/gentleness in anything but it adorns it, and the absence of kindness/gentleness in anything makes it ugly.” [Saheeh Muslim (4698)]

The people of knowledge explained that the word, '*Shaia* (everything)' is general and includes everything and thus, kindness is liked in all matters as is also mentioned in a Hadeeth in which the Prophet ﷺ said to Aisha (radhi allahu anha), "Verily Allah loves Rifq (kindness) in all matters." Imam Bukharee (rahimahullah) has recorded this Hadeeth under the Chapter, 'The Book of Rifq in all matters.'

So you should be kind and deliberate in all matters. Do not get angry and do not be harsh because you will never regret being kind and "Kindness only increases the beauty of a matter."

Your thoughts, your opinions, any issue that arises, your judgments, etc. - you should be kind (in all matters). Do not rush and do not be with those who rush or are hasty – following the saying of your Prophet ﷺ, "Kindness only increases the beauty of a matter." So, be graceful and act with elegance and be warned of being unkind because it rips off mercy from all matters.

b. Lack of Haste (Ta'anni): The Prophet ﷺ said to Ashakh Abd al-Qays ﷺ, "You posses two qualities which are beloved to Allah; deliberation and lack of haste." [Saheeh Muslim]

Lack of haste is a desired quality, and therefore Allah says, "Man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty (i.e., if he is angry with somebody, he invokes saying, "O Allah! Curse him, etc.")." [Soorah al-Isra (17): 11]

The people of knowledge explained that man is rebuked in this verse when man behaves in haste because whosoever has this trait, he is criticized for it, and therefore the Prophet ﷺ was never hasty.

c. Deliberation/Tolerance (Hulm) is also much loved during Fitan and when situations change because with deliberation only, one truly sees the reality of the matter and comprehends it.

It is recorded in Saheeh Muslim that Mustaurid al-Qurashi reported, "I heard Allah's Messenger ﷺ saying, "The Last Hour would come while the Romans would form a majority of people."

Amr said to him, "Be careful of what you say?"

He replied, "I say what I heard from Allah's Messenger ﷺ."

Thereupon, Amr said, "If it is so – then this is such due to four qualities that the Romans possess.

- they are the most deliberate people upon emergence of Fitna
- they are the quickest of people to recover after a calamity
- they are quick to recover and attack again after defeat;
- and they are good to the poor, orphans and the weak.
- And a fifth good quality that they have is that they resist the oppression of kings." [Saheeh Muslim (41/6925)]

The people of knowledge said, "In this statement, Amr ibn al-Aas does not seek to praise the Romans and the disbelieving Christians. Rather, he seeks to explain to the Muslims that the survival of the Romans and their being majority of the people at the time of the establishment of the

Hour is that they are the most deliberate people during Fitan.

Their deliberation causes them to look into the issues and solve them so that their lives and the lives of their people are saved." This has been mentioned by as-Sanawi and al-Ubi in their explanations of Saheeh Muslim.

This Hadeeth is a gentle warning from the Prophet ﷺ because he ﷺ mentioned that the Hour will not be established until the Romans form majority of the people.

Why (will the Romans form majority of the people near the end of time)?

Amr ibn al-Aas explained that such is because they posses four traits. and the first of these traits is what interests us - they are the most deliberate people upon emergence of Fitna. Meaning if the situation changes and Fitan emerge, they act with deliberation. They do not make haste and they do not act out of rage which might cost them the lives of their Jewish people or bring about more Fitan upon them. Because they know that if Fitan arise then they will themselves be entrapped. So, due to this characteristic, they will form majority of the people when the Hour is established.

We are amazed as to why we do not adapt this quality of 'deliberation' that is praised by Amr ibn al-Aas because it is a praiseworthy quality and we are the most-deserving of all good.

Deliberation is appreciated in all issues. The thoughts of an intelligent person are enlightened by deliberation, lack of haste and kindness. These qualities show one's intelligence and wisdom.

So, this is the first fundamental which Ahlus-Sunnah have adhered to during Fitan and when situations change.

> (Note:) Some of these (points which I have mentioned) are fundamentals/rules while others are principles. I have consolidated them together because some of them share the meaning with the other.

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second PRINCIPLE

> If Fitan emerge or the situations change,
> then do not give a judgment about anything
> related to the Fitan
> or concerning the change in the situation
> except after fully grasping/understanding it

If Fitan emerge or the situations change, then do not give a judgment about anything related to the Fitan or concerning the change in the situation except after fully grasping it because of the principle,

"A ruling concerning any issue is part of
(i.e., should be issued after completely)
understanding of the issue."

Intelligent people have adhered to this principle before and after Islam, and the religious proof for us is in the Book of Allah, "Follow not (do not talk about) that of which you have no knowledge of." [Soorah al-Isra (17): 32] Meaning that an issue which you are unaware of and you do not have a complete insight into – then you should not talk about it. (Talking about it without understanding is dangerous enough but) **what is more dangerous is that you become a leader and be followed, and you become a reference point (concerning an issue you are yourself ignorant of).**

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"A ruling concerning any issue is part of
(i.e., should be issued after completely)
understanding of the issue."

You should use this rule in your daily life in different situations. Intelligence must adhere to this rule and no behavior is correct except after adhering to this rule - because if this rule is not adhered to, then without doubt, mistakes will be committed. The Sharee'ah endorses this rule in every decision and in every statement.

I will give examples to explain the principle to you:

Example 1: If I were to ask one of you, "What is the Islamic ruling concerning the dealing of al-Murabahah?

Someone might reply: Profiting (RabH) is permissible and there is no prohibition for it in the Sharee'ah – so there is no prohibition in selling al-Murabahah.

His judgment about the issue is wrong, because he did not grasp the intent of the questioner, "What is the rule of Islam concerning selling al-Murabahah?

He understood that the meaning of al-Murabahah is profiting in trading. So, due to his mistaken understanding of the issue, he was also mistaken in his religious ruling.

The religious ruling must therefore be based upon a correct understanding/comprehension of the situation. Murabahah is a form of trade that is impermissible because it is used by some Islamic banks in order to go around Riba (usury/interest).

The complete understanding of the issue (of Murabahah) is that you assign someone else to buy for you, and then after assigning there is a commitment that has to be fulfilled, and this promise to fulfill the commitment is not allowed in the Sharee'ah.

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Example 2: This second example will explain the principle to you. If you are asked, "What is the ruling concerning the Jahowa witness group? What will you reply?

If one is well-informed, he will say, "It is such and such a group? And the Islamic ruling concerning it is such and such.

Or one might say, “I don't know this group and I have not heard about them before.”

So, in this case, you cannot judge them and you cannot give an Islamic ruling concerning them because you do not have a complete understanding about them – Who they are? What are their concepts? Are they an Islamic group or a Jewish or a Christian group? So you won't pass any judgment concerning them except after a comprehensive understanding.

So for the sake of his own well-being and for the sake of protecting himself from sinning or saying anything concerning Allah without knowledge, and for the sake of Muslims - a judge, a Mufti or a spokesperson of Islam is not allowed to speak unless the following two (conditions) are fulfilled.

- Understanding the issue that is put forth so thoroughly that one does not confuse it with any other issue; because sometimes issues share some matters while the mind is focused upon a similar issue, and thus mistakes occur.

- Knowing the ruling of Allah and His Messenger concerning the issue itself and not a similar issue.

So the important question that arises is,

How can one achieve this complete understanding?

From whom should I understand the issue because some issues have likeness in them, while others are complex? Perhaps, I might not find anyone who could give me a clear and true understanding of some issues.

Reply: The understanding upon which the Sharee'ah ruling is issued can be achieved from (two sources):

1. (Understanding can be achieved from) the questioner because the questioner is the one who is facing the situation. So if he asks the question and explains it then the complete understanding is achieved and thus the Mufti (the one who gives the ruling) gives the ruling based upon the question.

2. Understanding can be achieved through trustworthy Muslims, who can narrate accurately - otherwise, one might give a wrong ruling (based upon incorrect information). Therefore, information must be taken from a trustworthy person.

 At the time of emergence of Fitan and inconsistency, a disbeliever's statement must not be relied upon like, a disbeliever's observation or analysis that is published on the radio, in a magazine or a report. It is not permissible to give a religious ruling based upon it. The religious ruling is to be issued based upon a statement of a trustworthy Muslim.

 The ahadeeth of Allah's Messenger ﷺ are not accepted from everyone who relates it. Only (those narrations are accepted that have) a chain of trustworthy narrators from its beginning to its end. If a narrator in the chain is a Fasiq (a sinner), someone who does not posses noble characteristics, or a narrator who has a weak memory or he confuses between issues – then such is not accepted and a

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legal ruling is not based upon that narration. Therefore, this principle must be implemented (in all issues).

Summary: The principle, "A ruling concerning any issue is part of (and should be a result of complete) understanding of the issue." is based upon (attaining a) complete understanding (of the situation/issue). And the correct understanding cannot be religiously correct unless it is taken from a trustworthy Muslim or from the questioner himself – even if he is a Fasiq (sinner).

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third PRINCIPLE

The Muslims should abide by justice and fairness in all issues.

"Whenever you give your word
(i.e. judge between men or give evidence, etc.),
say the truth even if a near relative is concerned."
[Soorah al-An'aam (6): 152]

"Let not the enmity and hatred of others make you avoid justice.
Be just: that is nearer to piety, and fear Allah."
[Soorah al-Maidah (5): 8]

It has been clearly and sufficiently explained that justice must be adhered to in statements and rulings. Whosoever does not abide by justice in statements and rulings then he has not followed the Sharee'ah in a manner that can save him (from committing sins).

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What is the meaning of justice?

What is the meaning of fairness in this rule?

Justice means that you bring up issues that are good and issues that are evil. You bring up aspects you love and aspects you don't love. And you compare them and then you take a decision.

Such is because – only after reviewing both aspects, one can be safe from attributing to the Sharee'ah something that is not in accordance to the Commands of Allah.

So, both - the virtuous aspects and the unpleasant aspects - must be exposed to the mind until a Sharee'ah ruling is reached and your perception, saying, understanding and opinion concerning the Fitnah becomes a rescuer for you – Insha'Allah.

This is an important issue and it is a rule that must be implemented – because he who does not follow this rule, then his desires will exceedingly overcome his heart. (Moreover) he is prone to opening this door of (following the) desires to others and thus he might come under the saying of Allah's Messenger ﷺ, "...whoever starts something bad in Islam and others do it after him, there will be recorded for him a burden of sin equal to that of those who do it, without that detracting from their burden in the slightest." [Narrated by Muslim]

The situation might become much worse if this (i.e., following the desires) is done by people who attribute themselves to knowledge and guidance because such a person will be followed by the ignorant people and also those who are partially learned.

This principle must therefore be followed in all our issues, and he who is saved from (following) desires, then Allah will save him on the Day of Judgment and in this life.

fourth PRINCIPLE

The Muslims must stick to the Jama'ah (i.e., the Imams and scholars) of Ahlus-Sunnah wal-Jama'ah and abide by their sayings*

(*subtitle by the translator)

This principle is based upon the Saying of Allah,

"Hold fast, all of you together,
to the Rope of Allah (i.e. this Qur'aan),
and be not divided among yourselves."
[Soorah aal-Imran (3): 103]

and the saying of Allah's Messenger ﷺ, “The Shaytaan is the wolf that preys on mankind as the (real) wolf preys on sheep and snatches the sheep that wanders off alone. Beware of splitting and stay with the jamaa'ah (main body of Muslims).” [(hasan) Musnad Ahmad]

It is established in the Hadeeth which is narrated by Abdullah ibn Ahmad in Zawaaid of Musnad Ahmed that the Messenger of Allah ﷺ said, "Jama'ah is mercy, and division/differing is agony/punishment."

All kinds of differing whether in opinions, sayings or actions are a punishment with which Allah punishes those who oppose His Command and follow other than the Guidance. Therefore, **he who adheres to the Jama'ah of Ahlus-Sunnah wal-Jama'ah – and follows its Imams and scholars, he is the one who has adhered to the Jama'ah**.

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He who separates from them has not secured himself from being amongst those who have divided and those who are punished by Allah in the worldly life. We ask Allah to protect us and all our brothers from all this.

Allah's Messenger ﷺ therefore said, "Jama'ah is mercy, and division is punishment." All kinds of unity, in all its characteristics – if it is unity upon guidance and truth – then it is mercy and Allah bestows His Mercy upon his slaves due to it - while differing is punishment and it is devoid of any good at all. Therefore, after Allah said, "Hold fast, all of you together, to the Rope of Allah (i.e. this Qur'aan), and be not divided among yourselves."

Allah said in the next verse, "Let there arise out of you a group of people inviting to all that is good, enjoining al-Maroof and forbidding al-Munkar. It is they who are the successful." [Soorah aal-Imran (3): 104]

And then He said, "Be not like those who are divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment." [Soorah aal-Imran (3): 105]

Yes, those who differed in statement and actions – after the truth and the guidance has been shown to them – they are not secured from deviation, division and following other than the path of guidance.

It is therefore, incumbent to stick to the Jama'ah of Ahlus-Sunnah wal-Jama'ah. **We adhere to their sayings and we do not oppose their principles and rules, and (we do not differ from) what the scholars of Ahlus-Sunnah wal-Jama'ah have decided because the scholars are knowledgeable concerning the Usool (principles) of Ahlus-Sunnah wal-Jama'ah and the proofs of the Sharee'ah** – which are not known to many people, and these are also not known to those who claim knowledge. The scholars (of Ahlus-Sunnah wal-Jama'ah) posses deep-rooted knowledge, correct foresight and definite knowledge.

Do you know what Abdullah ibn Mas'ood رضي الله عنه did during Hajj with Uthman ibn Affan رضي الله عنه (the third Caliph)?

Uthman رضي الله عنه was performing the (obligatory) Salaat in full and not shortening them. He prayed four units in Mina while the Sunnah is to pray two units because of the ruling of Qasr (shortening) of all four unit prayers to two units.

Uthman رضي الله عنه thought that he should pray four units due to a Sharee'ah reason (while) Ibn Mas'ood رضي الله عنه used to say that the Sunnah of the Prophet ﷺ is to pray only two units for prayers of four units.

Ibn Mas'ood رضي الله عنه was asked, "You say this while you pray four units with Uthman!! Why?"

Ibn Mas'ood رضي الله عنه replied, "O so-and-so! Differing is evil! Differing is evil! Differing is evil!" [Narrated by Abu Dawood with a strong chain of narrators]

This is because of their understanding of the correct principle that he who differs then he has neither secured himself nor others from Fitna. Ibn Mas'ood رضي الله عنه said, "Differing is evil.”

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fifth PRINCIPLE

A Muslim should weigh the banners that are raised during Fitan – whether state banners or banners of the callers – in the scale of the Sharee'ah – the scale of Ahlus-Sunnah wal-Jama'ah.

If one were to weigh these banners in this scale, then his weighing will be just and unbiased just like what Allah said concerning His scale,

"We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything."
[Soorah al-Anbiya (21): 47]

The Ahlus-Sunnah wal-Jama'ah, thus have just/fair scales in which they weigh various issues, opinions, situations and banners under different circumstances.

These scales are of two kinds as is explained by the Imams of Ahlus-Sunnah wal-Jama'ah;

1. Scales which weigh the existence of Islam meaning it weighs the existence of the Dawah of Islam.

   The banners that are raised and attributed to Islam are many, so it is necessary to weigh these banners. So, if it is an Islamic banner, the rulings of the Sharee'ah are deduced concerning it. And these ruling must then be taken care of. Such is in accordance with the Commands of Allah and the commands of His Messenger ﷺ.

2. Scales through which we know the existence of the perfection of Islam and the true steadfastness (of the people under this banner) upon Islam.

The First Kind of scales weigh Kufr and Eeman.
Is the banner Muslim and Mu'min OR is it otherwise?

The Second Kind of scales weigh whether the banner is steadfast upon the guidance of Islam in the way that Allah Loves and is Pleased with – or is it deficient (in following the rulings of Islam)?

(Only) after these issues are clarified, rulings of the Sharee'ah are produced.

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The First Kind of weighing which distinguishes Eeman from Kufr constitutes three scales;

Scale 1: Is there worship of Allah Alone? Because the basis of the Deen of the Prophets and Messengers is that they were sent so that Allah Alone be worshiped without any rivals. Tawheed is the basis of all issues, it is the foremost and the ultimate concern.

So, whosoever raises the banner of Tawheed and establishes the worship of Allah Alone without partners, and does not approve of the worship of others besides Allah – then the scale rules that he is a Muslim and that his banner is a Muslim banner - provided the following two scales produce a positive result.

By this first scale, we analyze whether those who are under this banner practice Tawheed? Is there worshiping other than Allah under this banner – or the hearts are turned towards Allah Alone?

Allah says, "Verily, We have sent among every nation, a Messenger (proclaiming), "Worship Allah (Alone), and avoid false deities." [Soorah an-Nahl (16): 36]

"Those who, if We give them power in the land, (they) order for establishment of prayers, Zakaat and they enjoin al-Ma'roof, and forbid al-Munkar. And with Allah rests the end of (all) matters (of creatures)." [Soorah al-Hajj (20): 41]

Some interpreters of the Qur'aan said,
"they enjoin al-Ma'roof," means they enjoin Tawheed.
"forbid al-Munkar," means they forbid Shirk.

Because the highest Ma'roof (good) is Tawheed and the worst Munkar (evil) is Shirk.

Scale 2: To analyze their implementation of the testimony, "Muhammad (ﷺ) is the Messenger of Allah."

The necessary condition of this testimony is ruling by the Sharee'ah (laws and legislation) which the Messenger ﷺ brought. Allah says, "But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [Soorah an-Nisa (4): 65]

"Do they then seek the judgment of (the days of) ignorance? And who is better in judgment than Allah for a people who have firm Faith." [Soorah al-Maidah (5): 50]

"Whosoever does not judge by that which Allah has revealed, such are the Dhalimoon (wrongdoers)." [Sooah al-Maidah (5): 44]

If you see the followers of the raised banner rule by the Sharee'ah of Allah and prefer the Sharee'ah ruling for the issues of people.

> When the people are in disagreement, then who is the one who rules amongst them?
>
> The Sharee'ah jurist rule concerning issues in which they differ.

So, you know from this that it is a Muslim banner because its people have established the Sharee'ah of Allah, they have established the Sharee'ah judiciary/courts which rules by that which Allah has revealed and it is not required from anyone to rule or be pleased by other than what Allah has revealed.

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The Third Scale: Are the forbidden issues made Halaal OR is there abhorrence, hatred and rejection of the forbidden matters which take place? Because (only) two situations can exist if an agreed upon forbidden act takes place;

a) It is considered permissible.
This is Kufr and we seek Allah's Refuge from it.

b) It exists despite it not being deemed as lawful and the followers of the banner declare it rejected and impermissible. In this case, the banner is a legal and Muslim banner.

These are the three scales explained by our Imams and they fall under the first kind of weighing.

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The Second Kind of weighing is the one through which the existence or non-existence of the perfection of Islam is known.

The Prophet ﷺ accepted all Islam as it was revealed from Allah and he is the leader/example to be followed. The Rightly-Guided Caliphs too, accepted all Islam from the Prophet ﷺ - but the matter did not continue in this manner. (Gradually,) one after the other, issues from the perfection of Islam kept decreasing until this time of ours - as the Prophet ﷺ said, "No time will come upon you but the time following it will be worse than it." [Saheeh al-Bukharee (88/188)]

This second scale analyzes this.

- How is the banner in implementing issues of Islam?
- How is it in ordering the establishment of Salaat?
- How is it in forbidding the Munkar?
- How is it in ordering the Ma'roof and forbidding the Munkar concerning obligatory issues?
- How is it in ordering the Ma'roof and forbidding the Munkar concerning forbidden issues?

If it is perfect – then the scales will show their perfection.
If it is imperfect – then the scales will show accordingly.

These scales are important – they should be in your heart and mind and never depart - such that you do not go astray at the time of the occurrence of deviation and you are not confused when chaos spreads.

If this is clear, and the Muslim banner is distinguished from others, then it is obligatory upon you to align yourself with the Muslim banner in truth and guidance because Allah has ordered allegiance with the believers and He has motivated us towards sticking to the Rope of Allah and He has discouraged us from differing.

Firstly: Your allegiance to the banner should be correct. Your allegiance should be to the banner which raises Islam in the correct manner - without doubt, confusion or hesitation because it can either be Islam or Kufr. So, if it is proven to be Islam – then the Sharee'ah rulings apply.

It is not permissible for the Muslim to make sin an excuse (to abandon a person/banner) because then he is not sticking to the Commands of Allah and the Commands of His Messenger – i.e., to have allegiance with the believers and those who struggle in the path of Allah.

Second: Sincerely advising the banner. Ahlus-Sunnah wal-Jama'ah differed from the people of the Bidah who love differing. (They differed from the people of deviation) by advising those whom Allah has made their rulers and their supplication on their behalf – even if they see something repulsive/evil (from those in authority).

They sincerely supplicate to Allah and advice them – without expecting anything in exchange – not even thanks (from the people). (They expect reward) from Allah Alone. If this is established in the heart, then we are truly from Ahlus-Sunnah wal-Jama'ah.

Read the Aqeedah books of Ahlus-Sunnah wal-Jama'ah, you will see that they contain special chapters concerning the rights of the rulers upon the subjects, and the rights of the subjects upon the rulers - because through this the Jama'ah is established and through this we exist as the Ahlus-Sunnah wal-Jama'ah.

This is what is known from the Prophet ﷺ, who encouraged advising the rulers of the Muslims and the commoners in the Hadeeth, "Religion is advice."

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So, if it is established that advising is obligatory
and that a Muslim should advise,

So how should one advise?

And how should it be understood?

It should be understood in accordance with what is known from the Sunnah and not from ourselves?

It is established in the Saheeh Hadeeth that Iyas ibn Ghanim ﵁ said to Hisham ibn Hakeem ﵁, "Have you not heard the saying of Allah's Messenger ﷺ, "Whosoever intends to advise the ruler/or someone in authority, then he should not do it openly, but take him by the hand and then be with him alone. So, if he accepts it then it is good, otherwise, he has done his part." [Reported by Ibn Abi Aasim in as-Sunnah and others and it is authenticated by al-Albanee]

So, listen to the Sunnah of the Prophet ﷺ, and without doubt you are from amongst those who are eager in following the Sunnah just like how the Ahlus-Sunnah wal-Jama'ah were.

This (above-mentioned Hadeeth of the Prophet) causes tranquility and makes us from the followers of the Sunnah. If we follow it then Insha'Allah we will be safe, but if we do not follow it then we will be deficient and from those who oppose the way of Ahlus-Sunnah wal-Jama'ah in accordance to the magnitude of our opposition.

So if the Muslim banner is distinguished from other banners based upon the above-mentioned scales then Sharee'ah rulings are produced concerning the banner and it is proven that the banner is a Muslim banner. This is an important matter and its importance increases when situations change and Fitan appear.

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If a Muslim or a student of knowledge is confused about these scales as to how these issues are to be weighed, then he should refer back to the scholars. (because) They are the ones who weigh with the correct scales and they are the ones who correctly evaluate and they are the ones who rule in accordance with the correct Sharee'ah laws.

Therefore, the ruling of the existence of Islam from its non-existence, **the ruling of Eeman or Kufr should be referred to the scholars of Ahlus-Sunnah wal-Jama'ah and not to others from amongst the students who perhaps know some part and are ignorant of the other, or perhaps they generalize something which should not be generalized.**

(So), The judge in these issues - for those who cannot weigh the issues with the correct scales – are the scholars from the people of knowledge, it is obligatory that we take their sayings and conclusions concerning evaluation of Eeman and Kufr and other issues we have mentioned above.

From the results of these scales - as decided by Ahlus-Sunnah wal-Jama'ah - is that Jihad is ongoing with every ruler - pious or wicked. Whether the ruler is pious or wicked – Jihad is ongoing with him. It is not permissible for anyone to keep away from the banner of Jihad because the ruler has some opposition to the Sharee'ah – at any time and in any situation.

From the rights of the Muslim ruler over the subjects is dua for the (Muslim) rulers. Imam Barbaharee (rahimahullah) – the supporter of Sunnah, Imam from the Ahlus-Sunnah wal-Jama'ah, says in his books, 'As-Sunnah' – which is published and available,

> “If you see a man who supplicates for the ruler,
> then know that he is from the people of Sunnah.
> If you see a man who invokes against the ruler,
> then know that he from the people of Bidah (innovation)."

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Al-Fadhl ibn Iyaadh would frequently supplicate for the ruler in his time, and we know the rulers of the Abbasids. (Yet,) Fadhl frequently supplicated for them. It was said to him, "You invoke for the rulers more than you invoke for yourself." Fadhl replied, "Yes, (because) if I am rectified, then the rectification will be for me and those round me, but as for the rectification of the ruler, then it is for all the general masses."

Therefore, whosoever wants rectification for all the general people then let him sincerely invoke Allah to rectify the rulers of the Muslims and those in authority and guide him to the following of the Book and the Sunnah of Allah's Messenger ﷺ. We do not wish for more than this; – that there be following of the Book and the Sunnah. And the hearts are in the Hand of Allah and He is the One who turns them.

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sixth PRINCIPLE

> There are rules for statements and actions during times of Fitnah;
> not every saying which appears good to you should be expressed and
> not every action which appears good to you should be carried out

because during times of Fitna, your statements and actions will have consequences. No wonder that Abu Hurayrah ﵁ said, "I have memorized two kinds of knowledge from Allah's Messenger. I have transmitted one of them to you but if I were to propagate the second (kind of knowledge), then my throat would be cut (i.e. I would be killed)." [Saheeh al-Bukharee (3/121)]

People of knowledge said that the saying of Abu Hurayrah ﵁, "...this throat would have been cut..." means that he kept hidden ahadeeth concerning Fitan, and ahadeeth concerning Bani Umayyah, and other similar ahadeeth. (because) Abu Hurayrah made this statement during the reign of Mu'awiyah ﵁, who was responsible for joining the people after differing and blood-shed. You know what happened and you know the history.

So Abu Hurayrah ﵁ kept some ahadeeth hidden although they were the ahadeeth of Allah's Messenger ﷺ. These ahadeeth were not concerning Sharee'ah rulings – they were concerning other issues.

Why did Abu Hurayrah keep these ahadeeth of Fitan hidden?!

(Abu Hurayrah kept these Ahadeeth hidden) so that there is no Fitna amongst the people.

Why did Abu Hurayrah not say that the wordings of the Hadeeth are true and that we are not permissible to hide knowledge?

Because hiding knowledge in the time which Abu Hurayrah made the statement was undoubtedly included in it (the Fitan). (So, he hid the ahadeeth) so that the people are not divided again after they were brought together by Muawiyah ibn Abi Sufyan.

Ibn Mas'ood said as recorded by Imam Muslim in his Saheeh,

> "You might narrate to a group of people a narration, which will not be understood by their mind – and it will be a Fitnah for some of them."

People do not (correctly) understand all the talk of the speaker concerning every issue of Fitan. **They might hear something which their minds do not comprehend and then base upon it their beliefs, attitudes, actions or statements which will not lead to good consequences.** Therefore, the Salaf (our predecessors) were considerably acting upon this (i.e., restraining knowledge which they thought might be misunderstood by the people).

Al-Hasan al-Basree (rahimahullah) condemned Anas ibn Malik when the latter related to Hajjaj ibn Yusuf the narration concerning the Messenger of Allah ordering the killing of the Araniyyeen.

Al-Hasan al-Basree (rahimahullah) said condemning Anas, "Why did you relate this Hadeeth to Hajjaj?" He (rahimahullah) explained that Hajjaj is rebellious with regard to blood-shed. He will misinterpret this Hadeeth for his handiwork. It was necessary that you hide this Hadeeth and this knowledge from al-Hajjaj so that he does not misunderstand - with his abnormal mind - that this Hadeeth supports him or that this Hadeeth is a proof for him.

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So, al-Hasan al-Basree (rahimahullah) condemned Anas ibn Malik رضي الله عنه who was a Sahabi (companion of Allah's Messenger) – for his relating the Hadeeth. And Anas رضي الله عنه regretted relating this Hadeeth to al-Hajjaj after that (when he saw al-Hajjaj misuse the hadeeth).

- Hudhayfah رضي الله عنه - before Abu Hurayrah رضي الله عنه – hid ahadeeth of Fitan because he thought that the people do not need it.

- Imam Ahmad disliked narrating Ahadeeth concerning revolting against the rulers, and he ordered that these ahadeeth be wiped out from his Musnad, because he said that there is no good in Fitnah and there is no good in revolting against the ruler. (These ahadeeth which Imam Ahmad ordered to be wiped out were weak ahadeeth).

- Abu Yusuf (student of Imam Abu Haneefah رضي الله عنه) disliked narrating strange ahadeeth.

- Imam Malik disliked narrating ahadeeth which mentioned some Sifaat (Attributes) of Allah (which people might misunderstand).

The reason is that - at times of Fitnah, not everything that is known should be said, and not everything that is said should be said in all circumstances. Statements must be controlled, because you do not known what your statement will result into? What your opinion will instigate? And what your understanding will give rise to?

The Salaf loved safety during Fitnah and therefore they kept silent about many issues - seeking safety in religion and seeking to meet with Allah (safely without falling into saying something improper at improper circumstances).

It is established that Sa'ad ibn Abi Waqqas رضي الله عنه said to his son when the latter spoke about carrying out some acts during Fitan, “Do

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you want to be a leader in Fitnah! No, By your Lord, No."

Sa'ad ibn Abi Waqqas thus forbade that his son or Sa'ad himself should become a leader in Fitnah – even if it were by a statement or an action, and even if he saw it to be good, because its consequences might be evil.

So the people must weigh issues in the correct Sharee'ah scales so that they are secured and safeguarded from falling into mistakes. And statements, actions and attitudes have limits which should not be crossed. Not every action which is liked in a (normal) situation will also be liked during times of Fitnah – (especially) if it could be misunderstood.

The Prophet ﷺ said to Aisha as recorded by Imam al-Bukharee (rahimahullah) in his Saheeh, "Were it not that your people are still new in Islam, I would have demolished the Ka'bah and rebuilt it on the foundations of Ibraaheem." [Agreed upon]

The Prophet ﷺ feared that those from the Quraysh who had recently accepted Islam might misunderstand the demolition and rebuilding of the Ka'bah upon the structure that was built by Ibraheem عليه السلام and his making two doors for it – one for the people to enter and the other for the people to walk out. The Prophet ﷺ feared that they would deem that this act of the Prophet ﷺ is for the purpose of pride for himself or that he ﷺ intends to belittle the religion of Ibraheem, etc. So the Prophet ﷺ abandoned this act.

Imam al-Bukharee (rahimahullah) therefore, established a great chapter based upon this Hadeeth and he called it,

> "Those who abandon something fearing that it will not be understood by the people and as a result will fall into something worse."

Imam al-Bukharee (rahimahullah) mentioned the above Hadeeth in this chapter.

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We thus know that understanding is necessary and hastiness is something disliked. **Who is forcing you to speak in every gathering or talk in every assembly that which you think is right during Fitan?** (translator's note: this is a rhetoric question which means, 'you do not have to express yourself or what **you** think is right in public.')

The truth is explained by the scholars of Ahlus-Sunnah wal-Jama'ah. If you have an opinion or understanding, then present it to the scholars, if they accept it, then that is good. If they do not accept it, then you have been exempted from your responsibility (meaning you have fulfilled your responsibility and you do not have to talk about it in public).

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seventh PRINCIPLE

Allah has ordered us to align ourselves with the believers, especially the scholars.

The believing men and the believing women as Allah says, "are allies of each other." [Soorah Tawbah (9): 71] It is obligatory upon every believer to love the believers, support them and refrain from mocking them - **so how about if these believers were the supporters of the religion of Allah** and they are the ones who explain to the people the Halaal and the Haraam and they are the ones who make falsehood apparent to the people?

It is prohibited to mention the scholars except with respect. Those gatherings in which the scholars are not mentioned with respect are evil gatherings.

Why? Because the scholars are the inheritors of the Prophets عليهم السلام. The Prophets عليهم السلام do not leave behind dinar or dirham, rather they leave behind knowledge, so he who takes from it, then he has taken great good.

So, he who respects the scholars and takes the statements of Ahlus-Sunnah wal-Jama'ah – the people of Tawheed – then he has achieved inheritance of the Prophets.

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Characteristics of the Scholars who should be loved and referred to in their statements

- Scholars of Ahlus-Sunnah al-Jama'ah in their time - the Imams of Tawheed – their statements must be referred to in their time.

- After them, those people of understanding who have the comprehensive knowledge of the rulings of the Sharee'ah – who know all aspect of Fiqh, and the fundamentals of the religion and principles. Those who are not uncertain and do not confuse between different issues and they are clear about different aspects of an issue.

Analyzing the statement, 'the scholars of today do not understand the current affairs'*

Here, it is important that we mention an important matter, in which many have fallen into and it is the saying that the scholars of today do not understand the current affairs…

Verily, this is an evil statement, and it shows lack of understanding concerning what the rulings are based upon, and what the scholars base their rulings upon? What they are careful about and what they ignore?

Understanding the current affairs – with the scholars – is of two kinds;

1) Understanding the situation, based upon which the Sharee'ah ruling is produced. It is important to know and understand this kind of situation. He who rules concerning such an issue without understanding the situation, then he has mistaken. So, if the situation has any effect upon the ruling, then the situation must be understood.

* subtitle by the translator

2) Situation which does not have an effect upon the legal ruling. So, a situation might be such and such, so and so, a long story... but all this understanding and story concerning the issue does not have any effect on the legal ruling.

In such a case, the scholars ignore the situation even if they understand it. (because) Not every situation has an effect upon the ruling.

I will give examples of both kinds and the issue will be clear and understood,

Example of the first kind in which the Sharee'ah ruling is based upon the understanding of the situation;

When is a person considered dead? Does he die by the heart or the mind?

This is a novel issue. If someone speaks without understanding the situation and without understanding the conditions, then he will surely make mistakes in the ruling. Because in this case, understanding the situation has an effect on the Sharee'ah ruling.

Another example of the first kind is ruling concerning countries:

Is a certain country, a Muslim country or a non-Muslim country?

How can I rule concerning a country whether it is a Muslim country or a non-Muslim country without knowing the reality of this country and without understanding the situation?

This is an issue concerning which understanding the situation is important in such a way that the scholar is capable to deduce a religious ruling. (because) only after understanding the situation, he can deduce a ruling based upon his understanding of that issue.

From this category also (is the ruling concerning) the various Islamic groups that have been established in our time and that differ from one another.

Is it possible for a religious scholar to give a ruling and evaluate a certain Islamic group without understanding its affairs, its beliefs, principles and manhaj (way), views and manner of Dawah?

It is not possible for him! It is thus important to understand the situation, because understanding the situation in this case has an effect upon the religious ruling. He who rules without understanding that situation, then his ruling will not be correct.

Examples of the second kind of issues concerning which understanding the situation does not have any effect on the legal ruling.

What takes place between two opponents before a judge. Two opponents come to a judge, this one saying what happened to him and what happened between the two. It happened so and so – a long talk in which the man informs the judge – but all this talking about the situation does not help the judge in the issue, because even if it was true, it would have no effect upon the ruling, because the ruling is not built upon this situation.

So the mufti or the judge will say for example, 'if it is such… if it is such…' meaning what you have mentioned concerning the situation does not have any legal effect on the legal ruling.

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Another example, we see in this time of ours is that many Du'aat – many of them being elderly – mix with the younger generation and make Dawah to them, guide them, and love guidance and Islaah (rectification) for them – either in the organization or libraries, etc.

We know that mixing of the senior people with the younger generation causes corruption – rather prohibited issues – and we know that in detail from few situations.

Our understanding of this situation does not cause us to rule that it is not permissible for the senior generation to make Dawah to the younger generation. So, understanding the bad situation does not have any effect on the ruling of Dawah.

But our understanding of the situation affects another issue, and that is: to advice those who have fallen into mistake or an impermissible matter, or dressed improperly that is against the Sharee'ah or is displeasing to Allah – we advise them to repent.

So, understanding the issue did not have an effect in the Sharee'ah ruling concerning the permissibility or prohibition. But it has an effect in (the issue of) advising those who have fallen into mistake - such that the truth is established without any munkar (evil) or anything that is not loved by Allah and His Messenger. There is no need to lengthen these issues, the above example is for the purpose of explaining the issue.

Another example which we would also like to inform about is that there are religious rulings concerning which the people have a false belief and the example of this is that it is reported in the saheeh that the Prophet ﷺ urinated standing.

So, urinating while standing is permissible if it is assured that the urine or filth will not splash onto the body or the clothes because the Prophet ﷺ did this.

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But the ignorant and the commoners believe that whosoever does this action then he has committed a mistake and he has committed an act which is against good manners, and he is such and such…

This belief of the ignorant does not mean that the ruling is incorrect, or that it should not be practiced. Verily, urinating while standing is proven without doubt in the Saheeh, there is no dispute concerning it.

The solution to an ignorants' mistake in belief or misunderstanding concerning any religious ruling – is to explain to him. The solution is not to change what the scholar has said out of his correct religious understanding.

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eight PRINCIPLE

Disassociation from the disbelievers.

Disassociation from the disbelievers is an important principle and it should always be on one's mind. There are two words with different meanings in the Sharee'ah and with the Imams of Tawheed. Many people confuse between these two words; Tawalla and Muwalaat.

- Tawalli is disbelief
- Muwalaat is forbidden/impermissible
- Seeking assistance from the disbelievers. This is permissible with conditions.

So, these are three issues:

Tawalli: Allah revealed the following verse concerning it, "O you who believe! Take not the Jews and the Christians as Awliyaa (friends, protectors, helpers, etc.), they are but Awliya to one another. And if any amongst you takes them as Awliya, then surely he is one of them. Verily, Allah guides not those people who are the Dhalimoon (polytheists and wrongdoers and unjust)." [Soorah al-Maidah (5): 51]

Tawalli is helping the disbeliever against the Muslim during war between the Muslims and the disbelievers - with the intention of making the disbelievers overpower the Muslims.

The origin of Tawalli is complete love or (being pleased with) victory for the disbeliever over the Muslim. So **whosoever loves the disbeliever for his religion** then he has truly Tawalli the disbelievers and this is Kufr (disbelief).

Muwalaat (friendship) with the disbelievers by showing affection and loving them, giving them precedence and raising them for worldly sake – then this is Fisq (sin) and not Kufr (disbelief).

Allah says, "O you who believe! Take not My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you does that, then indeed he has gone (far) astray, (away) from the Straight Path." [Soorah al-Mumtahinah (60): 1]

The people of knowledge said, "Allah called them 'believers' (those who posses Eeman in the beginning of the verse, 'O you who believe') and then he included in this call those who show affection to the disbelievers. This proves that the act was not Kufr. Rather it is deviation from the right way.

Muwalaat is not Kufr because he showed affection and he revealed a secret to them for the sake of the world not due to uncertainty of the Deen (religion of Islam).

Therefore Allah's Messenger ﷺ said to the one who did this, "What caused you to do this?" He replied, "I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to

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renegade from my religion, nor did I do it to choose disbelief after Islam." [Quoted from Ibn Katheer]

This proves that affection for a disbeliever for the sake of the world is not Kufr – if Eeman and confidence was attained by the one who does such an act.

Isti'anah (seeking assistance) from the disbeliever instead of a Muslim or employing him. The people of knowledge have ruled this to be permissible in different situations and the people of knowledge rule concerning every situation and every incident as they see it appropriate.

As for giving the disbelievers from one's wealth as a charity, or for the sake of harmony or avoiding harm – then this is a different issue and it is apart from the above mentioned three categories.

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ninth PRINCIPLE

Don't apply the ahadeeth of Fitan
to the incident/events that you are living.

It pleases people at the time of emergence of Fitan to look up the ahadeeth of the Prophet concerning Fitan - and this happens a lot in their gatherings – (they say) Allah's Messenger ﷺ said such and such and this is its time, and this is the Fitnah and similar statements.

The Salaf (our predecessors) have taught us that the ahaadeth of the Fitan are not to be applied on the ongoing events. The Fitan show the truthfulness of the Prophet ﷺ concerning what he ﷺ prophesied about the occurrences of Fitan – after its occurrence and its passing away – along with warning against all Fitan.

Like for example, some of them interpreted the saying of Allah's Messenger ﷺ, "The Fitan at the end of time will be from under the feet of a man from the people of my house..." [Abu Dawood] – that this man is such and such.

Or that the saying of Allah's Messenger ﷺ that after that the people will unite under a man who will be like a hip-bone on a rib [Abu Dawood] – that the man referred to in this Hadeeth is such and such.

Or the Hadeeth which mentions that there will be a peace treaty between you and the Romans... - that this is the time referred to in the Hadeeth.

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This applying of the Hadeeth of Fitan upon the incidents, and spreading it amongst the Muslims is not from the Manhaj (way) of Ahlus-Sunnah wal-Jamaa'ah.

Ahlus-Sunnah wal-Jamaa'ah mention the Fitan and the ahadeeth of the Fitan – as a warning – seeking to take people away from approaching it or going close to it, so that the Fitan does not befall them, and so that they believe in the authenticity of what the Prophet ﷺ informed about.

I ask Allah to truly show us the truth and grant us its following, bless us with unity, power and steadfastness upon the truth. May Allah make us amongst those who adhere to the Manhaj of Ahlus-Sunnah wal-Jama'ah and their Aqeedah – the first and the last. May we not differ in anything that they have said or applied or deduced from the proofs of the Sharee'ah.

O Allah, we ask you to save us from the Fitan those which have appeared and those which are hidden. Grant uprightness in ourselves and those in authority, guide them to the right way, and create separation between them and the people of deviation and corruption, O Lord of the worlds.

We ask Allah to make us from those who receive mercy, and may he make our end good and may He make the consequence of this Fitan which have emerged good for the Muslims, O Lord of the worlds.

May Allah send blessings upon our Prophet Muhammad, its family and Sahabah and those who are guided by his guidance until the Day of Judgment.

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